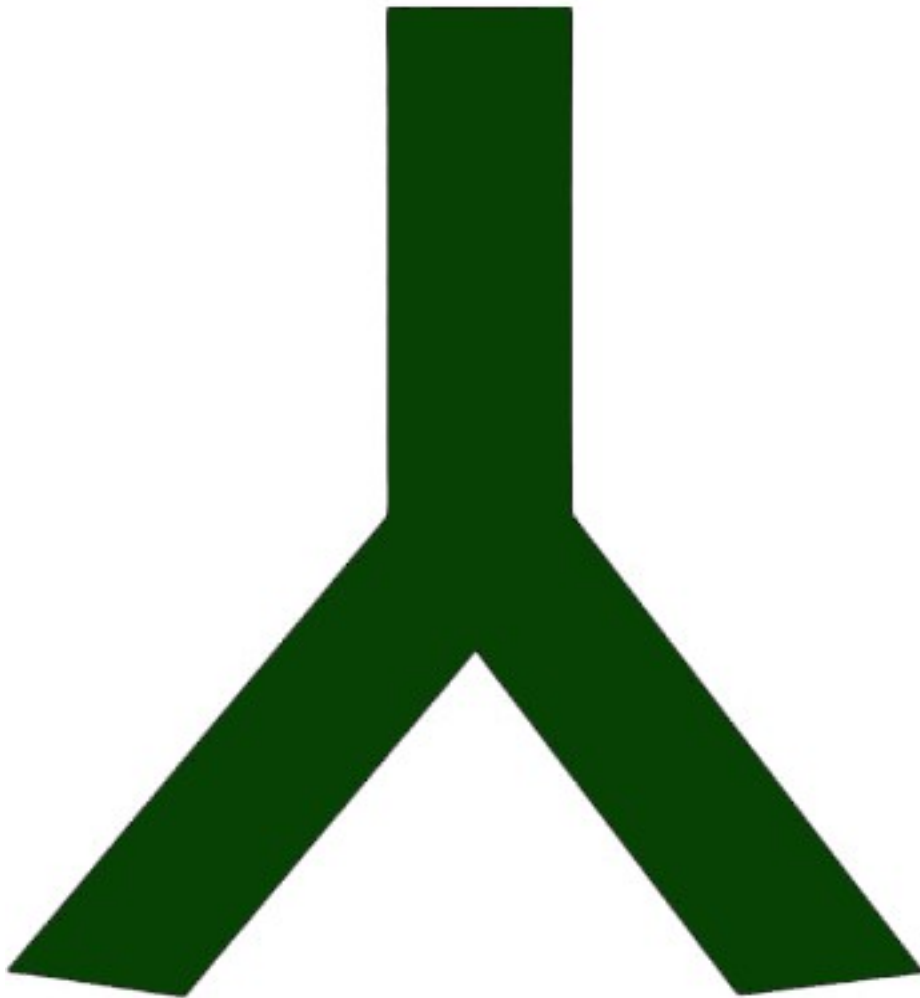




Immune action

Revolt is already the greatest victory we can achieve



Globalization has transformed our system into a machine for breaking down human beings. Slowly, methodically.

And yet, even before her, this system already carried within it this destructive dynamic, proof that we live in a perverted and twisted way of life from its very roots.

Globalization has only accelerated the process, extending it to a planetary scale, and sophisticated it through technology, finance, and global cultural control.

It traps us, from birth to death, their "renewed world, a kind of giant slaughter that now covers the entire surface of the Earth.

And all this just to fatten a privileged caste who sneer in our faces before spitting on us.

And yet, the overwhelming majority bow their heads and swallow these horrors without flinching, as if it had become natural...

So I ask myself this question: why continue to live a system that destroys our very essence?

I would like to make it clear that this document does not justify any action. It only sets out the facts, without claiming to have all the solutions. I have divided the harmful activities of our system into three broad categories, which will form the major part of the content of this text, which is merely an extract or summary of my official, as yet unfinished, manifesto.

I. Globalized ecocide: the first aggression

The first category, which I would describe as the most impactful and dangerous, is what I call globalized ecocide. Globalized ecocide is the sum total of human actions that destroy, fragment, poison or commodify the totality of living things. The term covers species extinction, chemical contamination, concrete development, industrial exploitation and the loss of ecological knowledge. It's a diffuse crime, perpetrated daily, with no court to judge it, and no official victim to mourn except the whole Earth. What we need to understand above all is that the Earth has its own mechanisms for maintaining balance and countering human excesses. It has always been able to regulate itself: through natural disasters, the resilience of living organisms, the boomerang effect of pollution, genetic vulnerability, psychological fragility, technological dependence, violent self-destruction, moral collapse, tipping points, irreversible climate change and mass extinctions, the sixth could well include the human species. These phenomena have always played their part in the great cycle of life.

The Earth is an impartial judge; she feels neither vengeance nor anger, only immutable laws. If humanity persists in its hubris, these mechanisms will impose themselves as implacable corrections, but at the terrible price of sacrificing the innocent and destroying this perfectly balanced ecosystem.

Yet nothing is inevitable. These signals are not a condemnation, but an ultimatum - a call to humility and action. Fires, pandemics, ecological and other collapses are all clear messages: it's time to stop defying the laws of life. The worst can still be avoided, but only if we interpret these warnings not as a passive threat, but as a summons to change. The Earth does not negotiate: it demands that humanity listens and then acts.

But this mechanism has become too weak and ineffective in the face of an anomaly that has taken hold and grown in power to become a global conquest.

If we were to draw on a map the surface area exploited, polluted, owned, fragmented and enslaved by this force, not a single centimeter of free land would remain. This entity is not a country, nor a culture: it's our system, an authoritarian, economic, extractive human organism that devours all living things in the name of progress. But it's not just a question of development. It's a fundamental perversion of our relationship with the world.

The emergence hierarchies - accumulation, domination, ownership - began to distort humanity's relationship with nature. Where the ancient human

respecting the cycle, taking what he needed with gratitude and humility, the first religions, including animism, were a biological survival mechanism. They instilled a profound respect for nature, keeping humans in harmony with their environment and preventing self-destruction. Modern humans consume, destroy, patent and sell. The tree is no longer a spirit, it's a raw material. The animal is no longer a brother, it's a commodity.

Nature has become deliberately disfigured stock of resources, a soulless thing, subject to calculations, charts and profits.

This is the inevitable cause globalized ecocide: spiritual alienation, a radical disconnection from the living.

It is possible, and perhaps even necessary, approach the contemporary ecological crisis through a biological metaphor: that of the sick body. This metaphor, far from being poetic, provides a systemic reading of the phenomena underway. If we agree to consider the Earth as a living organism - a view long held by certain philosophical traditions, but also by scientific disciplines such as biogeochemistry and the Gaia theory - then climatic upheavals, so-called "natural" disasters, pandemics, mass extinctions and migratory flows can be understood not as isolated events, but as manifestations of an immune process.

From this point of view, the global techno-industrial system corresponds to a form of systemic pathology, an extensive, proliferating tumor that is destroying the conditions of viability of the Earth's organism. What we call "progress" could then be requalified as a major metabolic disorder, comparable to a cancer: unlimited growth, insatiable extraction of resources, disruption of vital balances, collapse of regulatory functions. Every living organism develops defense mechanisms. It does not passively endure aggression. It reacts. And in the case of the Earth, these reactions can manifest themselves on several levels: geophysical, climatic, biological, but also social. If we push the metaphor further, certain human groups, or certain human attitudes, play a functional role analogous to that of antibodies in an organism.

These social "antibodies" are not identified as such by the dominant institutions. On the contrary, they are generally marginalized, pathologized and criminalized. They are often individuals or communities who consciously refuse integrate into the dominant technological system: indigenous peoples, radical environmental activists, cultural dissidents, hermits, saboteurs, or individuals labelled "anti-social" by modern psychiatric or legal standards.

But what the system identifies as dysfunction is, in this context, a sign of

resilience. These are not abnormalities. They are immune responses. These individuals, perceived as "maladjusted", fulfil a critical function: that of limiting the proliferation of the destructive system, of alerting the rest of the social body, of maintaining a form of ecological memory, of resisting, and sometimes of neutralizing hotbeds of destruction. One might object that this vision is romantic. It is not. It's based on an organic reading of reality. An antibody is neither heroic nor sentimental: it is necessary. It acts according to a logic of preservation. And in this context, anti-sociality takes on a new meaning. In a society where the norm is participation in destruction, refusing this norm becomes an act of biological lucidity. It's not a pathology, it's a survival instinct.

These human "antibodies" take a variety of forms. Some adopt strategies of withdrawal or symbolic refusal. Others opt for direct confrontation. Some practice education, others disobedience or even sabotage. The point here is not to judge these tactics according to a legal ethic derived from the system itself, but to recognize their objective function: they disrupt the progression of the disease. They disrupt the normalization of disaster.

The system, for its part, cannot tolerate these forms of resistance. It neutralizes them through mechanisms of surveillance, repression, psychiatry and recuperation. It calls anyone who protects an ecosystem a "terrorist". It labels as "deviant" anyone who refuses to consume. It fabricates an image of mental and social health entirely in line with its own maintenance.

But one thing is clear: you can't reform a terminal illness. You don't negotiate with cancer. You extract it.

The role of these antibodies is not to reform the system. It's to exhaust it, to contain it, to resist it to the breaking point. Even if this requires sacrifice. Even if this offers no guarantee of victory. Because faced with a system designed to kill, revolt is not a moral choice: it's a biological necessity.

This revolt may seem desperate. Sometimes it is. But it bears witness a non-negotiable loyalty to the living, to that which, in the human being, refuses to become a cog in an exterminating machine. These "marginal" beings are not defending man against the world: they are defending the world against the man-machine. They embody a more ancient order, predating industrial rationality, more deeply rooted than the law, more demanding than ideologies: the equilibrium of the living.

In this context, ecological revolt is not just ideology. It's a vital instinct.

Fighting for nature isn't about fighting for a beautiful Instagram planet.

It means fighting so that living things can survive, so that the Earth can heal, so that the natural balance, however cruel, however demanding, can regain its place.

We have to stand where comfort collapses, because comfort has become an accomplice. We must become wild again, organic, indomitable.

No longer looking for a place in the world we've been offered, but finding the place the Earth had in store for us before we betrayed it.

Radical restructuring is not a militant slogan. It's an immune cry. A self-defense impulse.

II. Systemic violence and social alienation: the second assault

After globalized ecocide, the second layer of destruction manifests itself in an even more insidious form: it doesn't just affect landscapes, species or climatic balances. It infiltrates minds, bodies, relationships, emotions, desires and languages. This form of violence is systemic and diffuse, institutionalized. It is invisible architecture of mental submission and contemporary social alienation. It's no longer the Earth that's being ravaged, it's the human being himself, in his deepest and most organic self: his link to meaning, to truth, to the other, to himself.

The modern human being is born into a system that shapes, slices, educates, evaluates and conforms him or her. From childhood, they are injected into a matrix of control, subject to the laws of a technocratic social order. They are classified, graded, compared and corrected. He learns to obey abstract rules, to seek recognition through competition, to identify his value through productivity, profitability and image. Mental submission is immediate, constant and omnipresent. It is camouflaged in education, the media, the workplace, consumerism and social networks. It produces individuals stripped of their ability to resist, to dream, to rebel.

The system doesn't just destroy ecosystems: it destroys psyches. It stifles deep emotions, standardizes aspirations, and turns pain into an anomaly to be anesthetized. Yet this pain persists, like a fever. The symptoms of this social disease continue to grow. Suicide rates are skyrocketing, anxiety and depressive disorders are becoming structural, drug dependency is becoming the norm, and feelings of isolation, emptiness and loss of meaning are becoming the existential backdrop for an entire generation. These are not accidents, they are the effects

a way of life that denies human nature, its need connection, sacredness, slowness, silence and depth.

The modern city, hyperconnected yet dehumanizing, embodies this systemic violence. It transforms human beings into flows, data and engines of growth. Social bonds are breaking down. Neighbors no longer know each other, families break up, elders die alone, children grow up in spaces without forests, without animals, without tribes. The human being becomes an economic unit, assigned to commercial routines, dispossessed his natural community. This phenomenon is not a collateral effect of progress: it is its ideological core.

Loneliness is no longer a passing state, it has become a structure. And within this structure, social alienation takes root. It is embodied in a profound loss of identity, in a disconnection from collective memory, in the erasure of oral history, in the oblivion of rituals, symbols and ancestral belonging. The modern human has become a functional uprooted person. He can live anywhere, work anywhere, buy anything he wants, but he no longer knows who he is. He no longer knows where he belongs, or what he might fight for. This total uprooting is not freedom. It's disintegration.

The system fills this void with entertainment, dopamine, hyperstimulation and sensory saturation. But this doesn't cure anything. It camouflages. Behind the screens, the filters, the mass entertainment, lies an inner desert. Psychological suffering becomes the norm, but is recycled as a commodity: burn-out, anxiety, chronic fatigue, hypersensitivity, everything becomes a market, everything becomes care, everything becomes a figure. It's not a question of healing, but of continuing to function.

Work, once a vital activity linked to group survival or the creation of meaning, has become an instrument of mental enslavement. The majority of human beings now occupy absurd, useless, even harmful roles, simply to survive. They are no longer artisans of their world, but pawns in a mega-machine that consumes them. Existential boredom, a sense of futility and the loss of personal sovereignty are the logical consequences.

In this context, any attempt at revolt is immediately absorbed, recuperated and distorted. Anger is neutralized at the ballot box or redirected towards false enemies. The system knows how to digest criticism: it integrates it to strengthen itself. Real resistance then becomes suspect. It is psychiatrized, criminalized and delegitimized. The dissident is "unstable", the hermit is "asocial", refusal is "irrational". Anything outside the norm is pathologized.

What we now call "mental health" is thus entirely coded by the imperatives of the system. To be "healthy", in this logic, to be functional, available, productive, consensual and silent. It means not asking questions. It means not slowing down.

It means not suffering the unbearable. In short, it means being adaptable to the inhuman. But this health is not life: it's anaesthesia.

Systemic violence, in all its complexity, does not just manifest itself in war, exploitation or repression. It affects the very organization of daily life. It structures schedules, habits, desires and fears. It builds humans compatible with their own disappearance. Humans deprived of anchorage, of tribe, of forest, of transmission. Humans ready to accept anything, except the idea that they are slowly dying, in a prison without bars, in an air-conditioned cell. The second assault is not visible as a weapon or a bomb. It is a climate. A pathogenic environment. It is the normalization of emptiness, the optimization of anguish, the monetization of despair. It is the complete inversion of the meaning of human life. It is no longer the human being who inhabits a world: it is the world that has been reduced to a functional setting for a disintegrated humanity. But this aggression, like that directed at the Earth, is not inevitable. It can be recognized, named and fought. It's not a question of curing the symptoms, but of breaking with the logic that produces them. It's not a question of "fixing the system", but of leaving its foundations. It's not a question of living better in the cage, but of breaking the cage itself. Regaining psychic, social and symbolic sovereignty is a vital emergency. Not to turn back the clock, but to rediscover a future that is not a simulation.

Because in this war against humanity, most profound act of resistance is not technological. It is organic. It is mental. It is spiritual.

III. Totalitarian social conditioning: The third aggression

What we now call the information society is in reality a huge conditioning operation, a system for colonizing the unconscious aimed at formatting minds, sterilizing imaginations and making human beings docile, predictable and programmable. The aim is not simply to impose external laws, but to penetrate deep into the collective psyche, until the individual internalizes the dominant ideology as if it were his or her own thought. In the digital age of algorithmic surveillance, control is no longer achieved by force alone, but by

seduction, sensory saturation and cognitive manipulation. The challenge is no longer simply to make people obey, but to make them desire their own servitude.

Modern advertising is not simply a tool of commerce, it is a massive brain hack, a mechanism of symbolic rewriting that infiltrates desires, memories and emotions, replacing vital instincts with artificial impulses. The natural dream of a river, rain or fire is now replaced by a brand image, a logo, a slogan. Objects have supplanted bonds, brands have colonized memories, and human emotions are now market targets. Inner space is becoming a battlefield, where multinationals dictate not only what we consume, but what we are allowed to feel.

This process is reinforced by the structures of cognitive domination constituted by neurocapitalism. Digital platforms, especially the big tech firms, knowingly use neuroscience discoveries to build addictive devices. Dopamine loops, infinite scrolling and constant notifications transform human brains into occupied territories, subjected to fragmentary information flows, constant alerts and an emotional overload that makes deep thought, global perception and living intuition impossible.

Education, far from being a promise of emancipation, is today one of the most powerful institutions of systemic conditioning. It is not neutral. It trains children to obey, to conform, to become efficient economic agents in an absurd world. It rewards passivity, punishes imagination and destroys rebellion.

It is instinctive and relegates critical thinking to the margins of the program. The child who questions too much, who dreams, who refuses arbitrary rules, is treated as a problem to be corrected, not as a force to be cultivated. In this way, from the earliest age, society works to eradicate instinctive intelligence, that archaic force that could stand in the way of the established order.

In this context, techno-scientific religion plays the role of a new opium. It promises solutions to all human ills through technical innovations, thereby masking the structural causes of modern suffering. The cult of progress, the blind faith in saving technology, the fantasies of artificial intelligence, geoengineering and transhumanism, are nothing more than a headlong rush. It's not the human condition that these myths seek to overcome, it's the suffering created by the system, which they refuse to question. They want to abolish death, pain and limits, not to liberate humanity, but to make it even more dependent on prostheses, algorithms and machines.

Language, too, has been mutilated. It is no longer used to think, but to produce consent. Toxic words like "growth", "innovation" and "sustainable development" have become the mantras of the pensée unique. They claim to be neutral, while in fact they impose a commercial, extractive, predatory vision of the world. Public discourse is now reduced to a logic of punchlines, short messages and extreme simplifications. Twitter, commercials and devitalized political discourse no longer allow us to articulate complex, nuanced, living thought. The word, now a weapon, kills the idea.

In this society, where control is everywhere and freedom nowhere, alienation takes on a total dimension. No longer confined to factories, offices or prisons, it invades homes, schools, bodies and dreams. It is producing a global mental crisis, marked by an explosion in psychological disorders, rates of depression, suicide, extreme loneliness, pathologies of attention and silent despair. This malaise is not a personal dysfunction, but the symptom of a pathogenic social structure. The modern world is insane because it is itself insane. It disconnects us from our natural rhythms, cuts us off from the sacred, from our tribe, from our territory, and locks us into a utilitarian logic where everything has to produce, yield and be profitable.

It has to be said with radical clarity: this society cannot be reformed. It was born of a fundamental error: the desire to dominate life instead of being part of it. It's not a question of adapting this system, but of rejecting it wholesale, dismantling it and replacing it with an organic, convivial, decentralized alternative. A society based on self-organization, free learning, folk medicine, sustainable tools, repairable objects, voluntary limits, a society that recognizes that anything beyond a human scale is a danger to the living. It won't be a step backwards, but a leap forward in consciousness.

This fight is not an ideological whim. It's a biological emergency. The world imposed on us is a mechanism of annihilation. We have to get out of it, whatever the cost. We must break the spell, shatter the cognitive bubble, relearn how to feel, live and think. Rediscover the power of silence, the wisdom of cycles, the naked truth of things.

We are not adjustment variables, biological robots, numbers on balance sheets. We are the last bearers of an ancient fire, a wild memory, a profound knowledge. And this knowledge tells us that the Earth cannot be programmed. It respects itself. She serves herself with gratitude. It defends itself.



The Misanthrope, painting by Pieter Bruegel the Elder (1568), Capodimonte Museum, Naples. The inscription at the bottom of the painting reads: "Because the world is treacherous, I go into mourning".

The painting is inscribed within a kind of magnifying glass, reinforcing the sensation of a closed world, centered on a symbolic scene. Within this circle, the world is represented with several planes, a symbolic foreground and a realistic background. The central figure is the misanthrope, walking slowly, hunched over, dressed entirely in black, under a greatcoat of

monk. He seems detached from the world, hands folded, eyes downcast, focused on his inner retreat. This character embodies melancholy, total disillusionment with humanity, a voluntary break with the world. The fact that he carries a pouch, a small bag attached to his waist, symbolizes a last material link, a vestige of the world he despises, but from which he cannot totally extricate himself. Yet this character is not awake, but a victim and prisoner of his own worldview and disappointment.

Next to the misanthrope is a thief, in a glass globe surmounted by a cross, symbolizing the world, i.e. vanity, mockery, deceit, hypocrisy, the irony of fate, for we must not

take this detail not only as a religious criticism, but also of our present-day world. This grotesque, crawling figure, his face smiling mockingly, seems indifferent and even happy in this pain where he's bent over the globe, confirming the theory of collective unconscious masochism, if seen as a reflection of today's people in our current system. On top of this, this pitiful character can be seen stealing not the purse, but the misanthrope's heart, represented literally as a little red heart, ripped out.

In the background, natural and human elements show that the world goes on, in its beauty as well as its violence, with sheep grazing, perhaps an allusion to the human herd. A shepherd is present, he sees, or should see, but does nothing, possibly representing the moral or social authority that looks the other way, that continues to watch over the docile flock, the sheep, but ignores the real violence or injustice, especially when it strikes the backward, marginalized, disillusioned individuals. A small fire consumes a village, small, remote, but very real. It embodies the silent destruction that human society inflicts on everything that remains pure, simple and stable.

The mill that dominates the landscape is no mere rustic feature. It is the emblem of progress, that blind faith in technology. It is the ancestor of artificial intelligence, geoengineering, transhumanism and all those utopias that claim to abolish human pain without ever questioning the structures that produce it. This mill is a hollow totem, a false hope, a technological headlong rush that doesn't heal the world, but exhausts it to the bone.

In conclusion, Bruegel seems to want to ridicule passive misanthropy, that of withdrawal, complaint and sterile mourning. But for me, the solution

To give passive misanthropy, it would be active misanthropy, because for me, it's not misanthropy that should be rejected, it's its sterility. Hence the first sentence of this document: "Revolt is already the greatest victory we can achieve." Even if the world is a trap, even if it always wins, fighting, shouting, resisting, even alone, is a form of absolute. Perhaps the only solution is to act, to refuse, to sabotage and protect.